Jesus of Nazareth and Apollonius of Tyana: A Comparative Theological Study

拿撒勒人耶穌與推亞納的阿波羅尼烏斯：一篇比較神學論文

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I. INTRODUCTION / 導論

Throughout the history of Christian apologetics, few figures have been so persistently invoked as a supposed rival to Jesus Christ as Apollonius of Tyana (ca. AD 15–100), a neo-Pythagorean philosopher from Cappadocia in Asia Minor. The primary account of his life comes from Philostratus the Athenian (ca. AD 170–245), who composed the work *Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον* (*Ta es ton Tyanea Apollōnion*, "The Life of Apollonius of Tyana") around AD 220–225 at the request of the empress Julia Domna. As early as the late third century, the Roman governor Sossianus Hierocles, in his anti-Christian polemic *Φιλαλήθης* (*Philalēthēs*, "Lover of Truth"), drew an explicit comparison between Apollonius and Jesus Christ, attempting to demonstrate that Apollonius was equally or more divine than the Christian Saviour. This provoked the Church Father Eusebius of Caesarea to compose his treatise *Contra Hieroclem* ("Against Hierocles," ca. AD 311–313), systematically refuting such claims.

在基督教護教學的歷史中，幾乎沒有一個人物像推亞納的阿波羅尼烏斯（約公元15–100年）那樣，被如此頻繁地用作耶穌基督的所謂對手。阿波羅尼烏斯是一位來自小亞細亞加帕

多家的新畢達哥拉斯主義哲學家。關於他生平的主要記載來自雅典人斐洛斯特拉圖斯（約公元170–245年），他在皇后尤利亞·多姆娜的委託下，約在公元220–225年撰寫了《推亞納的阿波羅尼烏斯傳》（希臘文：*Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον*）。早在三世紀末，羅馬總督索西阿努斯·希羅克利斯在其反基督教著作《愛真理者》（希臘文：*Φιλαλήθης*）中，便明確地將阿波羅尼烏斯與耶穌基督相比較，企圖證明阿波羅尼烏斯同樣或更具神性。這促使教父該撒利亞的優西比烏撰寫了他的論文《反希羅克利斯》（約公元311–313年），系統性地駁斥了這些主張。

This essay undertakes a thorough comparative analysis of these two figures — Jesus of Nazareth and Apollonius of Tyana — examining their birth narratives, teachings, miracles, deaths, and post-mortem appearances, drawing upon all available historical and biblical sources. Each passage cited is provided in its original language (Hebrew, Greek, or Latin) with an English translation. The essay concludes by affirming Jesus of Nazareth as the True Christ (*ὁ ἀληθινὸς Χριστός*, *ho alēthinos Christos*) and identifying Apollonius of Tyana as belonging to the category of false Christs (*ψευδόχριστοι*, *pseudochristoi*) warned about in Holy Scripture.

本文對這兩位人物——拿撒勒人耶穌與推亞納的阿波羅尼烏斯——進行全面的比較分析，考察他們的出生敘事、教導、神蹟、死亡以及死後顯現，援引所有可用的歷史和聖經資料。所引用的每一段經文均以其原文（希伯來文、希臘文或拉丁文）附英文翻譯呈現。本文最後肯定拿撒勒人耶穌為真基督（希臘文：*ὁ ἀληθινὸς Χριστός*），並認定推亞納的阿波羅尼烏斯屬於聖經所警告的假基督（希臘文：*ψευδόχριστοι*）之列。

II. HISTORICAL SOURCES AND THEIR RELIABILITY / 歷史文獻及其可靠性

A. The Sources for Jesus of Nazareth / 拿撒勒人耶穌的文獻來源

The life and ministry of Jesus Christ are attested by multiple independent sources, all dating to the first century AD — within living memory of the events they describe. The four canonical Gospels (Matthew, Mark, Luke, and John) were composed approximately AD 50–95. The Apostle Paul's epistles, written between approximately AD 49 and 67, provide even earlier testimony, and within them Paul preserves credal formulas and oral traditions that scholars date to within a few years of the crucifixion itself. The most significant of these is the pre-Pauline creed in 1 Corinthians 15:3–5:

耶穌基督的生平和事工得到了多個獨立來源的證實，這些來源全部可追溯到公元一世紀——即事件發生後目擊者仍在世的時期。四部正典福音書（馬太、馬可、路加、約翰）約在公元50–95年間寫成。使徒保羅的書信約在公元49至67年間寫成，提供了更早的見證，其中保羅保存了學者們認為可追溯至釘十字架後數年內的信經公式和口傳傳統。其中最重要的是哥林多前書15:3–5中保羅之前的信經：

Greek (Nestle 1904): παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·

Translation: "For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, and that He was buried, and that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve."

希臘文（**Nestle 1904**）：παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·

翻譯：「我當日所領受又傳給你們的，第一，就是基督照聖經所說，為我們的罪死了，而且埋葬了；又照聖經所說，第三天復活了，並且顯給磯法看，然後顯給十二使徒看。」

Beyond Christian sources, Jesus is attested by the Jewish historian Flavius Josephus (*Antiquitates Judaicae* 18.3.3, the *Testimonium Flavianum*, ca. AD 93–94, and 20.9.1, the reference to "James the brother of Jesus who is called Christ"), by the Roman historians Tacitus (*Annales* 15.44, ca. AD 116), Pliny the Younger (*Epistulae* 10.96, ca. AD 112), and Suetonius (*Vita Claudii* 25.4, ca. AD 121), and by the Babylonian Talmud (*Sanhedrin* 43a). These independent, non-Christian attestations confirm the historical existence, crucifixion, and impact of Jesus within decades of His ministry.

除了基督教文獻之外，猶太歷史學家弗拉維烏斯·約瑟夫斯（《猶太古史》18.3.3，即《弗拉維烏斯見證》，約公元93–94年，及20.9.1，提到「稱為基督的耶穌的兄弟雅各」）、羅馬歷史學家塔西佗（《編年史》15.44，約公元116年）、小普林尼（《書信集》10.96，約公元112年）、蘇維托尼烏斯（《克勞狄傳》25.4，約公元121年）以及巴比倫塔木德（《公會議》43a）皆對耶穌有所記載。這些獨立的非基督教文獻證實了耶穌在其事工後數十年內的歷史存在、被釘十字架及其影響力。

B. The Sources for Apollonius of Tyana / 推亞納的阿波羅尼烏斯的文獻來源

In stark contrast, the primary and nearly sole source for the life of Apollonius is the biography by Philostratus, written approximately AD 220–225 — more than 120 years after Apollonius supposedly died. Philostratus himself states that he relied on the notebooks of one "Damis," an Assyrian who allegedly traveled with Apollonius, and on a short account by Maximus of Aegae. However, many scholars doubt the very existence of Damis, suspecting him to be a literary invention by Philostratus. Philostratus was commissioned to write the work by the empress Julia Domna, who had a vested political and religious interest in promoting pagan alternatives to Christianity. As the scholar H. C. Kee observed, "what Philostratus reports tells us a great deal about the author and his time — that is, at the turn of the third century — but provides no unassailable evidence about Apollonius and his epoch."

形成鮮明對比的是，關於阿波羅尼烏斯生平的主要且幾乎唯一的來源是斐洛斯特拉圖斯約在公元220–225年撰寫的傳記——距阿波羅尼烏斯據稱去世已超過120年。斐洛斯特拉圖斯自述其依據「達米斯」的筆記，此人為一名亞述人，據說曾與阿波羅尼烏斯同行；另外還有伊蓋的馬克西姆斯的一篇簡短記述。然而，許多學者懷疑達米斯的真實存在性，推測他是斐洛斯特拉圖斯虛構的文學人物。斐洛斯特拉圖斯受皇后尤利亞·多姆娜委託撰寫此作品，而她在政治和宗教上有推動基督教異教替代品的既得利益。正如學者H. C. Kee所言：「斐洛斯特拉圖斯所記載的，大量反映了作者本人及其時代——即三世紀之交——但並未提供關於阿波羅尼烏斯及其時代的不可辯駁的證據。」

There is virtual silence about Apollonius for approximately 150 years before Philostratus wrote. If Apollonius had genuinely been a divine miracle-worker and risen from the dead, this extended silence is inexplicable. By contrast, the fame of Jesus Christ spread like wildfire within years of His death and resurrection, spawning a global movement that endured Roman persecution and transformed the ancient world.

在斐洛斯特拉圖斯寫作之前約150年間，關於阿波羅尼烏斯幾乎一片沉默。如果阿波羅尼烏斯真的是一位施行神蹟的神聖人物並從死裡復活，這段漫長的沉默是無法解釋的。相比之下，耶穌基督的聲名在祂死後復活的數年內便如野火般傳開，催生了一場全球性運動，經受了羅馬迫害並改變了古代世界。

III. BIRTH NARRATIVES / 出生敘事

A. The Birth of Jesus Christ / 耶穌基督的降生

The birth of Jesus is attested in two independent Gospel accounts: Matthew 1–2 and Luke 1–2. The angel Gabriel announces to the Virgin Mary that she will conceive by the Holy Spirit (Luke 1:35):

耶穌的降生在兩部獨立的福音書記載中得到證實：馬太福音第1–2章和路加福音第1–2章。天使加百列向童貞女馬利亞宣告，她將因聖靈懷孕（路加福音1:35）：

Greek (Nestle 1904): καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, Υἱὸς Θεοῦ.

Translation: "And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the holy one to be born will be called the Son of God.'"

希臘文（**Nestle 1904**）：καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, Υἱὸς Θεοῦ.

翻譯：「天使回答說：『聖靈要臨到你身上，至高者的能力要蔭庇你；因此所要生的聖者必稱為神的兒子。』」

Matthew records the fulfillment of the prophecy of Isaiah 7:14:

馬太記載了以賽亞書7:14預言的應驗：

Hebrew (Masoretic Text): לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹות הִנֵּה הָעַלְמָה הָרָה֙ וְיֹלֶדֶת בֵּן וְקָרְאת שְׁמֹו עִמָּנוּ אֵל׃

Translation: "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel."

希伯來文（馬索拉經文）：לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹות הִנֵּה הָעַלְמָה הָרָה֙ וְיֹלֶדֶת בֵּן וְקָרְאת שְׁמֹו עִמָּנוּ אֵל׃

翻譯：「因此，主自己要給你們一個兆頭：看哪，必有童女懷孕生子，給他起名叫以馬內利。」

Matthew quotes this in Greek, following the Septuagint (Matthew 1:23):

馬太以希臘文引用此段，遵循七十士譯本（馬太福音1:23）：

Greek: Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.

Translation: "Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel, which is translated, 'God with us.'"

希臘文：Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.

翻譯：「看哪，必有童女懷孕生子；人要稱他的名為以馬內利，繙出來就是『神與我們同在』。」

The birth of Jesus was further accompanied by the appearance of the star guiding the Magi (Matthew 2:1–2) and the angelic announcement to the shepherds (Luke 2:10–11):

耶穌的降生還伴隨著引導博士的星星出現（馬太福音2:1–2）以及天使向牧羊人的宣告（路加福音2:10–11）：

Greek (Luke 2:10–11, Nestle 1904): καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς Κύριος ἐν πόλει Δαυίδ.

Translation: "And the angel said to them, 'Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Saviour, who is Christ the Lord.'"

希臘文（路加福音**2:10–11**，**Nestle 1904**）：καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς Κύριος ἐν πόλει Δαυίδ.

翻譯：「那天使對他們說：『不要懼怕！我報給你們大喜的信息，是關乎萬民的；因今天在大衛的城裡，為你們生了救主，就是主基督。』」

Jesus's birth fulfilled specific Messianic prophecies, including Micah 5:2 (birth in Bethlehem):

耶穌的降生應驗了具體的彌賽亞預言，包括彌迦書5:2（出生在伯利恆）：

Hebrew: וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה צָעִיר֙ לִהְיוֹת בְּאַלְפֵ֣י יְהוּדָ֔ה מִמְּךָ֥ לִ֖י יֵצֵ֣א לִהְי֣וֹת מוֹשֵׁ֔ל בְּיִשְׂרָאֵ֑ל
וּמוֹצָאֹתָ֥יו מִקֶּ֖דֶם מִימֵ֥י עוֹלָֽם׃

Translation: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come forth for Me one who will be ruler over Israel, whose origins are from of old, from ancient times."

希伯來文：וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה צָעִיר֙ לִהְיוֹת בְּאַלְפֵ֣י יְהוּדָ֔ה מִמְּךָ֥ לִ֖י יֵצֵ֣א לִהְי֣וֹת מוֹשֵׁ֔ל בְּיִשְׂרָאֵ֑ל
וּמוֹצָאֹתָ֥יו מִקֶּ֖דֶם מִימֵ֥י עוֹלָֽם׃

翻譯：「伯利恆以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。」

B. The Birth of Apollonius / 阿波羅尼烏斯的出生

Philostratus reports the circumstances of Apollonius's birth in *Life of Apollonius* 1.4–5. According to this account, before Apollonius's birth, his mother received an apparition of Proteus, the shape-shifting Egyptian sea-demon from Homer:

斐洛斯特拉圖斯在《阿波羅尼烏斯傳》1.4–5中記述了阿波羅尼烏斯出生的情況。據此記載，在阿波羅尼烏斯出生之前，他的母親看到了普羅透斯的顯現——荷馬史詩中變幻形體的埃及海妖：

Greek (Philostratus, *Vita Apollonii* 1.4): τῇ δὲ μητρὶ αὐτοῦ κυούσῃ ὀλίγον πρὸ τοῦ τεκεῖν ἦκεν εἴδωλον τοῦ Πρωτέως... ἡ δὲ οὐδὲν δείσασα ἤρετο, τί τέξοιτο. ὁ δέ "ἐμέ" εἶπεν. "καὶ τίς εἶ σύ;" ἤρετο. "Πρωτεύς" ἔφη "ὁ Αἰγύπτιος."

Translation: "To his mother, just before he was born, there came an apparition of Proteus... She was in no way frightened, but asked him what sort of child she would bear. And he answered: 'Myself.' 'And who are you?' she asked. 'Proteus,' answered he, 'the god of Egypt.'"

希臘文（斐洛斯特拉圖斯，《阿波羅尼烏斯傳》**1.4**）：τῇ δὲ μητρὶ αὐτοῦ κυούσῃ ὀλίγον πρὸ τοῦ τεκεῖν ἦκεν εἴδωλον τοῦ Πρωτέως... ἡ δὲ οὐδὲν δείσασα ἤρετο, τί τέξοιτο. ὁ δέ "ἐμέ" εἶπεν. "καὶ τίς εἶ σύ;" ἤρετο. "Πρωτεύς" ἔφη "ὁ Αἰγύπτιος."

翻譯：「在他出生之前不久，他的母親看見了普羅透斯的幻象……她毫不害怕地問他，她將生下什麼樣的孩子。他回答說：『我自己。』她問：『你是誰？』他回答：『普羅透斯，埃及的神。』」

Philostratus further describes swans dancing around his mother at the time of birth, and a thunderbolt that descended and then rose back to the sky (1.5). The theological contrast is enormous. Jesus's birth is announced by the archangel Gabriel, a named messenger of YHWH, the one true God. Apollonius's birth is associated with Proteus — a pagan deity known precisely for his deception and shape-shifting. The very name "Proteus" carries connotations of mutability and illusion, which stands in direct opposition to the God of the Bible, who declares:

斐洛斯特拉圖斯進一步描述了在他出生時天鵝在他母親周圍跳舞，以及一道雷電降下後又升回天空（1.5）。神學上的對比是巨大的。耶穌的降生由天使長加百列宣告——他是耶和華（YHWH）、獨一真神的指名使者。阿波羅尼烏斯的出生則與普羅透斯有關——一位以欺騙和變形著稱的異教神祇。「普羅透斯」這個名字本身就帶有變化無常和幻象的含義，這與聖經中的上帝形成直接對立，上帝宣告：

Hebrew (Malachi 3:6): כִּי אֲנִי יְהוָה לֹא שָׁנֵיתִי

Translation: "For I am the LORD, I change not."

希伯來文（瑪拉基書**3:6**）：כִּי אֲנִי יְהוָה לֹא שָׁנֵיתִי

翻譯：「因我耶和華是不改變的。」

Furthermore, Eusebius in *Contra Hieroclem* perceptively notes that Philostratus cannot even claim Damis as a source for the birth narrative, since Damis only joined Apollonius later in Nineveh of Assyria. The birth stories are therefore unverifiable legends appended without any credible witness.

此外，優西比烏在《反希羅克利斯》中敏銳地指出，斐洛斯特拉圖斯甚至不能將達米斯作為出生敘事的來源，因為達米斯直到後來在亞述的尼尼微才加入阿波羅尼烏斯。因此，出生故事是沒有任何可靠見證人支持的不可驗證的傳說。

IV. TEACHINGS AND CLAIMS / 教導與宣稱

A. The Teaching Authority of Jesus / 耶穌的教導權柄

Jesus taught with a unique authority that astonished His hearers. Unlike the scribes who cited prior rabbinic authorities, Jesus spoke with intrinsic divine authority, using the formula "Truly, truly, I say to you" (*Ἀμὴν ἀμὴν λέγω ὑμῖν*, *Amēn amēn legō hymin*). He made unparalleled claims of divine identity. In John 14:6, He declared:

耶穌以獨特的權柄教導，使聽眾驚歎。與引用先前拉比權威的文士不同，耶穌以固有的神聖權柄說話，使用「我實實在在地告訴你們」（希臘文：*Ἀμὴν ἀμὴν λέγω ὑμῖν*）的公式。祂作出了無與倫比的神性宣告。在約翰福音14:6中，祂宣告：

Greek (Nestle 1904): λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ.

Translation: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through Me.'"

希臘文（**Nestle 1904**）：λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ.

翻譯：「耶穌說：『我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。』」

Jesus's *ἐγώ εἰμι* ("I am") sayings in John's Gospel (6:35, 8:12, 8:58, 10:9, 10:11, 11:25, 14:6, 15:1) echo the divine self-revelation of God to Moses at the burning bush:

耶穌在約翰福音中的*ἐγώ εἰμι*（「我是」）宣言（6:35、8:12、8:58、10:9、10:11、11:25、14:6、15:1）回應了上帝在燃燒的荊棘中對摩西的自我啟示：

Hebrew (Exodus 3:14): וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה

Greek (Septuagint): καὶ εἶπεν ὁ Θεὸς πρὸς Μωυσῆν· Ἐγώ εἰμι ὁ ὤν

Translation: "And God said to Moses, 'I AM WHO I AM.'"

希伯來文（出埃及記**3:14**）：וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה

希臘文（七十士譯本）：καὶ εἶπεν ὁ Θεὸς πρὸς Μωυσῆν· Ἐγώ εἰμι ὁ ὤν

翻譯：「神對摩西說：『我是自有永有的。』」

The central content of Jesus's teaching was the coming Kingdom of God (*ἡ βασιλεία τοῦ Θεοῦ*, *hē basileia tou Theou*), the forgiveness of sins through His atoning sacrifice, and the call to repentance and faith. His teaching was fundamentally soteriological — concerned with the salvation of humanity from sin and death.

耶穌教導的核心內容是神國的來臨（希臘文：*ἡ βασιλεία τοῦ Θεοῦ*）、透過祂的贖罪祭赦免罪惡，以及呼召悔改與信心。祂的教導在本質上是救恩論的——關乎人類從罪與死亡中得救。

B. The Teaching of Apollonius / 阿波羅尼烏斯的教導

Apollonius's teaching, by contrast, was rooted in neo-Pythagorean philosophy: vegetarianism, abstinence from wine, wearing only linen garments, and vows of silence. He claimed to have learned from the Brahmans of India, the Magi of Persia, and the ascetics of Egypt. There was no soteriological message, no call to repentance, no doctrine of atonement or salvation from sin. His teaching was essentially a form of moral philosophy mixed with occultist lore. Philostratus tells us that Apollonius claimed: "I myself, my companion, understand all languages though I have learned none" (*Vita Apollonii* 1.19). Yet Philostratus contradicts himself by noting that Apollonius studied under teachers, learned Attic Greek through diligent study, and needed an interpreter when conversing with the Indian king Phraotes. Eusebius seizes upon this devastating inconsistency in *Contra Hieroclem* chapters IX and XIV.

相比之下，阿波羅尼烏斯的教導紮根於新畢達哥拉斯主義哲學：素食主義、戒酒、只穿亞麻衣物和沉默誓約。他自稱曾從印度的婆羅門、波斯的祭司和埃及的苦行者那裡學習。其中沒有救恩論的信息，沒有悔改的呼召，沒有贖罪或從罪惡中拯救的教義。他的教導本質上是一種道德哲學與神秘學知識的混合。斐洛斯特拉圖斯告訴我們，阿波羅尼烏斯曾聲稱：「我的同伴啊，我雖未學過任何語言，但我理解一切語言」（《阿波羅尼烏斯傳》1.19）。然而斐洛斯特拉圖斯自相矛盾地指出，阿波羅尼烏斯曾在老師門下學習，通過勤奮學習掌握了阿提卡希臘語，並在與印度國王弗拉奧特斯交談時需要翻譯。優西比烏在《反希羅克利斯》第九章和第十四章中抓住了這一致命的不一致。

V. MIRACLES / 神蹟

A. The Miracles of Jesus / 耶穌的神蹟

The miracles of Jesus are recounted by multiple independent witnesses across all four Gospels and are attested by hostile non-Christian sources. The Jewish Talmud (*Sanhedrin* 43a) accuses Jesus of practicing sorcery (rather than denying that He

performed wonders), which is itself an indirect admission that His supernatural works were widely acknowledged even by His opponents.

耶穌的神蹟由四部福音書中的多位獨立見證人記述，並得到敵對的非基督教來源的證實。猶太塔木德（《公會議》43a）指控耶穌行邪術（而非否認祂施行了奇事），這本身就是間接承認祂的超自然作為甚至在祂的對手中也被廣泛承認。

Jesus's miracles served a specific theological purpose: they were "signs" (*σημεῖα*, *sēmeia*) pointing to His divine identity and Messianic mission. As John states in John 20:30–31:

耶穌的神蹟具有特定的神學目的：它們是指向祂神性身分和彌賽亞使命的「記號」（希臘文：*σημεῖα*）。正如約翰在約翰福音20:30–31中所述：

Greek (Nestle 1904): Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Translation: "Therefore Jesus did many other signs in the presence of His disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name."

希臘文（**Nestle 1904**）：Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

翻譯：「耶穌在門徒面前另外行了許多神蹟，沒有記在這書上。但記這些事要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。」

Jesus's greatest miracle — the raising of Lazarus from the dead after four days in the tomb (John 11:38–44) — was witnessed by multiple bystanders and is reported with precise geographical and personal details (naming Martha, Mary, the village of Bethany, and even noting that the body already smelled of decay).

耶穌最偉大的神蹟——在拉撒路埋葬四天之後將他從死裡復活（約翰福音11:38–44）——有多位旁觀者目睹，並以精確的地理和個人細節記載（指名馬大、馬利亞、伯大尼村，甚至提到屍體已經散發腐臭味道）。

B. The Miracles of Apollonius / 阿波羅尼烏斯的神蹟

The most famous miracle attributed to Apollonius is the raising of a dead girl at her funeral in Rome (*Vita Apollonii* 4.45). However, even Philostratus himself hedges on the account, admitting uncertainty about whether the girl was actually dead:

歸於阿波羅尼烏斯最著名的神蹟是在羅馬的葬禮上使一個死去的女孩復活（《阿波羅尼烏斯傳》4.45）。然而，即使是斐洛斯特拉圖斯自己也對此記載持保留態度，承認不確定這個女孩是否真的死了：

Greek (Philostratus, *Vita Apollonii* 4.45): εἴτε σπινθῆρα τῆς ψυχῆς εὑρών, ὃς ἐλελήθει τοὺς θεραπεύοντας... εἴτε καὶ ἀποσβεσθεῖσαν τὴν ψυχὴν ἀναζωπυρήσας...

Translation: "Whether he detected some spark of life in her which had escaped those who were attending to her... or whether life had really been extinguished and he restored it by the warmth of his touch..."

希臘文（斐洛斯特拉圖斯，《阿波羅尼烏斯傳》**4.45**）：εἴτε σπινθῆρα τῆς ψυχῆς εὑρών, ὃς ἐλελήθει τοὺς θεραπεύοντας... εἴτε καὶ ἀποσβεσθεῖσαν τὴν ψυχὴν ἀναζωπυρήσας...

翻譯：「無論是他發現了她靈魂中的某個火花，而那些照料她的人未能察覺……還是生命確實已經熄滅，而他通過觸碰的溫暖使之復甦……」

This equivocation is entirely absent from the Gospel accounts of Jesus's resurrections (the daughter of Jairus in Mark 5:35–43, the widow's son at Nain in Luke 7:11–17, and Lazarus in John 11). The Gospel writers make unambiguous claims: the dead were dead, and Jesus raised them. By contrast, Philostratus himself appears not to believe his own account.

這種模稜兩可在福音書中耶穌使人復活的記載（馬可福音5:35–43中睚魯的女兒、路加福音7:11–17中拿因城寡婦的兒子、約翰福音11章中的拉撒路）中完全不存在。福音書作者作出了毫不含糊的宣稱：死者已死，而耶穌使他們復活。相比之下，斐洛斯特拉圖斯自己似乎都不相信自己的記述。

Other miracles attributed to Apollonius include expelling a demon from a youth in Athens (*VA* 4.20), detecting a plague-spreading demon in Ephesus (*VA* 4.10), and various acts of clairvoyance. The Brahmans he visited purportedly performed levitation and self-moving tripods — but even Philostratus notes that "he did not either ask how they were contrived, or desire to learn... he disclaimed any wish to imitate them" (*VA* 3.27), while simultaneously accepting from them seven star-rings imbued with mysterious powers. Eusebius rightly identifies this as a damning inconsistency.

歸於阿波羅尼烏斯的其他神蹟包括在雅典驅除一個青年身上的魔鬼（4.20）、在以弗所發現傳播瘟疫的魔鬼（4.10），以及各種預知能力。他所拜訪的婆羅門據稱表演了浮空術和自動移動的三腳架——但即使斐洛斯特拉圖斯也指出「他既沒有問這些是如何製造的，也不想學習……他聲稱不願模仿它們」（3.27），但同時卻接受了他們賦予神秘力量的七枚星象戒指。優西比烏正確地指出這是一個致命的不一致。

VI. DEATH AND RESURRECTION / 死亡與復活

A. The Crucifixion and Resurrection of Jesus / 耶穌的受難與復活

The crucifixion of Jesus under Pontius Pilate is one of the most securely established facts of ancient history, confirmed by Tacitus (*Annales* 15.44):

耶穌在本丟·彼拉多手下被釘十字架是古代歷史中最確鑿的事實之一，經塔西佗（《編年史》15.44）證實：

Latin: *Christus, a quo nomen eorum [Christianorum] est, Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat.*

Translation: "Christ, from whom the name of [the Christians] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate."

拉丁文：*Christus, a quo nomen eorum [Christianorum] est, Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat.*

翻譯：「基督，基督徒因他而得名，在提庇留統治期間，被我們的巡撫本丟·彼拉多處以極刑。」

The resurrection of Jesus is the cornerstone of the Christian faith. Paul writes in 1 Corinthians 15:14, 17:

耶穌的復活是基督教信仰的基石。保羅在哥林多前書15:14、17中寫道：

Greek (Nestle 1904): εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν... εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

Translation: "And if Christ has not been raised, then our preaching is in vain, and your faith also is vain... And if Christ has not been raised, your faith is worthless; you are still in your sins."

希臘文（**Nestle 1904**）：εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν... εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

翻譯：「若基督沒有復活，我們所傳的便是枉然，你們所信的也是枉然……基督若沒有復活，你們的信便是徒然，你們仍在罪裡。」

The resurrection was attested by multiple, independent witnesses: Peter, the Twelve, more than five hundred brethren at once (most of whom were still alive when Paul wrote), James the brother of the Lord, all the apostles, and Paul himself (1 Corinthians 15:5–8). The disciples were so transformed by this encounter that they willingly faced persecution, torture, and martyrdom rather than deny what they had seen.

復活由多位獨立見證人證實：彼得、十二使徒、一次超過五百位弟兄（保羅寫信時大多數仍然在世）、主的兄弟雅各、眾使徒以及保羅本人（哥林多前書15:5–8）。門徒們因這次相遇而徹底轉變，甘願面對逼迫、酷刑和殉道，也不願否認他們所見的。

B. The Death and Post-Mortem Appearance of Apollonius / 阿波羅尼烏斯的死亡與死後顯現

Philostratus provides contradictory accounts of the end of Apollonius's life. In one version, Apollonius simply vanished. In another, he is said to have ascended bodily to heaven. The only hint of a post-mortem appearance is a dream by one doubting disciple (*VA* 8.31), in which the spirit of Apollonius appears to settle a philosophical dispute about the immortality of the soul. This is not a bodily resurrection; it is at best a dream vision by a single individual, presented without corroborating witnesses.

斐洛斯特拉圖斯對阿波羅尼烏斯生命結局提供了自相矛盾的記載。在一個版本中，阿波羅尼烏斯只是消失了。在另一個版本中，據說他帶著肉體升天了。唯一暗示死後顯現的是一位懷疑門徒的夢境（8.31），其中阿波羅尼烏斯的靈魂出現來解決一場關於靈魂不朽的哲學爭論。這不是肉體的復活；充其量是一個人做的夢境異象，沒有其他佐證的見證人。

As Eusebius notes in *Contra Hieroclem* IV, if Apollonius was truly superhuman and divine, why did his influence not endure? Why did he not found an enduring community of followers? Why is there no ongoing worship, no lasting movement, no persistent testimony to his resurrection?

正如優西比烏在《反希羅克利斯》第四章中指出的，如果阿波羅尼烏斯真的是超人和神聖的，為什麼他的影響力沒有持續下去？為什麼他沒有建立一個持久的跟隨者社群？為什麼沒有持續的敬拜、沒有持久的運動、沒有對他復活的持續見證？

VII. PROPHETIC FULFILLMENT: JESUS AS THE PROMISED MESSIAH / 預言的應驗：耶穌作為應許的彌賽亞

One of the most decisive differences between Jesus and Apollonius lies in the extensive network of Old Testament prophecies that Jesus fulfilled. No such prophetic framework exists for Apollonius. The Hebrew prophets, writing centuries before Christ, foretold the Messiah's lineage, birthplace, ministry, suffering, death, and resurrection with extraordinary specificity.

耶穌與阿波羅尼烏斯之間最具決定性的差異之一在於耶穌所應驗的舊約預言的廣泛網絡。阿波羅尼烏斯則沒有這樣的預言框架。希伯來先知們在基督之前數百年寫作，以非凡的具體性預言了彌賽亞的家系、出生地、事工、受苦、死亡和復活。

Isaiah 53, the "Suffering Servant" passage, written approximately seven centuries before Christ, describes the Messiah's atoning death with stunning precision:

以賽亞書第53章，「受苦的僕人」段落，寫於基督之前約七個世紀，以驚人的精確性描述了彌賽亞的贖罪之死：

Hebrew (Isaiah 53:5): וְהוּא֙ מְחֹלָ֣ל מִפְּשָׁעֵ֔נוּ מְדֻכָּ֖א מֵֽעֲוֹנֹתֵ֑ינוּ מוּסַ֤ר שְׁלוֹמֵ֙נוּ֙ עָלָ֔יו וּבַחֲבֻרָתֹ֖ו נִרְפָּא־לָֽנוּ׃

Translation: "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our peace fell upon Him, and by His stripes we are healed."

希伯來文（以賽亞書**53:5**）：וְהוּא֙ מְחֹ֣לָל מִפְּשָׁעֵ֔נוּ מְדֻכָּ֖א מֵֽעֲוֹנֹתֵ֑ינוּ מוּסַ֤ר שְׁלוֹמֵ֙נוּ֙ עָלָ֔יו וּבַחֲבֻרָתֹ֖ו נִרְפָּא־לָֽנוּ׃

翻譯：「哪知他為我們的過犯受害，為我們的罪孽壓傷。因他受的刑罰，我們得平安；因他受的鞭傷，我們得醫治。」

And further (Isaiah 53:7):

以及（以賽亞書53:7）：

Hebrew: נִגַּ֥שׂ וְהוּא֙ נַעֲנָ֔ה וְלֹ֥א יִפְתַּ֖ח־פִּ֑יו כַּשֶּׂה֙ לַטֶּ֣בַח יוּבָ֔ל וּכְרָחֵ֥ל לִפְנֵי גֹזְזֶ֖יהָ נֶאֱלָ֣מָה וְלֹ֥א יִפְתַּ֖ח פִּֽיו׃

Translation: "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that before its shearers is silent, so He did not open His mouth."

希伯來文：נִגַּ֥שׂ וְהוּא֙ נַעֲנָ֔ה וְלֹ֥א יִפְתַּ֖ח־פִּ֑יו כַּשֶּׂה֙ לַטֶּ֣בַח יוּבָ֔ל וּכְרָחֵ֥ל לִפְנֵי גֹזְזֶ֖יהָ נֶאֱלָ֣מָה וְלֹ֥א יִפְתַּ֖ח פִּֽיו׃

翻譯：「他被欺壓，在受苦的時候卻不開口；他像羊羔被牽到宰殺之地，又像羊在剪毛的人手下無聲，他也是這樣不開口。」

Psalm 22, written by David a millennium before Christ, describes details of crucifixion before that form of execution even existed:

詩篇第22篇，由大衛在基督之前一千年所寫，描述了釘十字架的細節——而那種行刑方式當時尚不存在：

Hebrew (Psalm 22:16[17]): כָּאֲרִ֥י יָדַ֖י וְרַגְלָֽי׃ (Some MSS: כָּֽאֲרוּ֥ יָדַ֖י וְרַגְלָֽי)

Translation: "They pierced my hands and my feet."

希伯來文（詩篇**22:16[17]**）：כָּאֲרוֹ יָדַי וְרַגְלָי：（部分抄本：כָּאֲרִי יָדַי וְרַגְלָי）

翻譯：「他們扎了我的手，我的腳。」

Hebrew (Psalm 22:18[19]): יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל׃

Translation: "They divide my garments among them, and for my clothing they cast lots."

希伯來文（詩篇**22:18[19]**）：יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל׃

翻譯：「他們分了我的外衣，為我的裡衣拈鬮。」

This was fulfilled precisely at the crucifixion (John 19:23–24). No comparable prophetic tradition exists for Apollonius. He fulfills no prophecy from any prior tradition. His story is a self-contained literary creation of the third century, detached from any prophetic heritage.

這在釘十字架時精確地應驗了（約翰福音19:23–24）。阿波羅尼烏斯沒有可比較的預言傳統。他沒有應驗任何先前傳統的預言。他的故事是三世紀自成一體的文學創作，脫離了任何預言傳承。

VIII. THE ENDURING IMPACT / 持久的影響

Jesus Christ founded a community — the *ἐκκλησία* (*ekklēsia*, the Church) — that has endured for two millennia, spread to every continent, translated its Scriptures into thousands of languages, and transformed civilizations. As Eusebius astutely observes in *Contra Hieroclem* IV:

耶穌基督建立了一個群體——*ἐκκλησία*（教會）——它已延續了兩千年，傳遍各大洲，將其聖經翻譯成數千種語言，並改變了文明。正如優西比烏在《反希羅克利斯》第四章中精闢地觀察到的：

"To look for such results in the case of Apollonius, or even to ask about them, is absurd... our Saviour and Lord Jesus Christ was the only man of whom it was prophesied, thanks to their divine inspiration, by Hebrew sages who lived far back thousands of years ago, that he should once come among mankind... he alone established a school of sober and chaste living which has survived him all along."

「在阿波羅尼烏斯身上尋找這樣的成果，甚至問及它們，都是荒謬的……我們的救主和主耶穌基督是唯一一位被希伯來先知——那些在數千年前憑著神聖啟示生活的人——預言將降臨人間的人……唯有他建立了一個始終存續的清醒而貞潔生活的學校。」

Apollonius left no lasting community, no enduring movement, no body of believers willing to die for the truth of his claims. His story was preserved not by devoted followers but by a paid author serving imperial interests.

阿波羅尼烏斯沒有留下持久的社群、持久的運動，也沒有願意為他所宣稱之真理而死的信徒群體。他的故事不是由虔誠的追隨者保存，而是由一位服務於帝國利益的受雇作者保存的。

IX. JESUS OF NAZARETH AS THE TRUE CHRIST, AND APOLLONIUS OF TYANA AS A FALSE CHRIST / 拿撒勒人耶穌為真基督，推亞納的阿波羅尼烏斯為假基督

A. The Biblical Warnings Against False Christs / 聖經對假基督的警告

The Holy Scriptures contain explicit and repeated warnings about the appearance of false Christs and false prophets. These warnings span from the Torah to the words of Jesus Himself and through the apostolic epistles.

聖經包含了關於假基督和假先知出現的明確而反覆的警告。這些警告從律法書延伸到耶穌本人的話語以及使徒書信。

Deuteronomy 13:1–3 (Hebrew):

申命記13:1–3（希伯來文）：

Hebrew: כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת: וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם: לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

Translation: "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, of which he spoke to you, saying, 'Let us go after other gods whom you have not known, and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out whether you love the LORD your God with all your heart and with all your soul."

希伯來文：כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת: וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם: לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא...

翻譯：「你們中間若有先知或是做夢的起來，向你顯個神蹟奇事，對你說：『我們去隨從你素來所不認識的別神，事奉它吧。』他所顯的神蹟奇事雖有應驗，你也不可聽那先知或是那做夢之人的話；因為這是耶和華你們的神試驗你們，要知道你們是否盡心盡性愛耶和華你們的神。」

This passage from the Torah is enormously significant: even if a sign or wonder *comes true*, the test of a true prophet is whether his teaching leads people toward the LORD (YHWH) or away from Him toward other gods. Apollonius led his followers toward the gods of paganism — toward Proteus, Asclepius, Zeus, Apollo, and the deities of India and Egypt — that is, precisely toward the "other gods" (*אֱלֹהִים אֲחֵרִים*, *elohim acherim*) that YHWH forbids.

律法書中的這段經文極其重要：即使一個兆頭或奇事確實應驗了，真先知的試金石在於他的教導是否引領人們朝向耶和華（YHWH）還是離開祂轉向別的神。阿波羅尼烏斯帶領他的追隨者走向異教的諸神——走向普羅透斯、阿斯克勒庇俄斯、宙斯、阿波羅以及印度和埃及的神祇——也就是恰恰走向耶和華所禁止的「別神」（希伯來文：*אֱלֹהִים אֲחֵרִים*）。

Matthew 24:24 — Jesus's own warning:

馬太福音**24:24——**耶穌自己的警告：

Greek (Nestle 1904): ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

Translation: "For false Christs [*ψευδόχριστοι*, *pseudochristoi*] and false prophets [*ψευδοπροφῆται*, *pseudoprophētai*] will arise and will show great signs and wonders, so as to mislead, if possible, even the elect."

希臘文（**Nestle 1904**）：ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

翻譯：「因為假基督（*ψευδόχριστοι*）、假先知（*ψευδοπροφῆται*）將要起來，顯大神蹟、大奇事，倘若能行，連選民也就迷惑了。」

The parallel passage in Mark 13:22 repeats this warning:

馬可福音13:22的平行經文重複了這一警告：

Greek: ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

Translation: "For false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect."

希臘文：ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

翻譯:「因為假基督、假先知將要起來，顯神蹟奇事，倘若能行，就把選民迷惑了。」

The word *ψευδόχριστος* (*pseudochristos*, Strong's Greek #5580) means literally "a false Christ" — one who presents himself as a divinely anointed figure but is in fact a counterfeit. This is precisely what the historical use of Apollonius amounts to. Although Apollonius may not have explicitly claimed to be the Jewish Messiah, the comparison drawn by Hierocles and others effectively positioned him as an alternative Christ — a rival divine figure offered to supplant the true Saviour.

ψευδόχριστος（*pseudochristos*，Strong's希臘文#5580）一詞字面意思是「假基督」——一個將自己呈現為神聖受膏者但實際上是冒充者的人。這正是阿波羅尼烏斯在歷史上被使用的方式。儘管阿波羅尼烏斯可能沒有明確自稱是猶太彌賽亞，但希羅克利斯和其他人所作的比較實際上將他定位為一個替代基督——一個被提供來取代真正救主的競爭性神聖人物。

1 John 4:1–3 — The Test of the Spirits:

約翰一書4:1–3——試驗諸靈：

Greek (Nestle 1904): Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστιν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ Θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

Translation: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world."

希臘文（**Nestle 1904**）：Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστιν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ Θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου...

翻譯：「親愛的弟兄啊，一切的靈，你們不可都信，總要試驗那些靈是出於神的不是，因為世上有許多假先知已經出來了。凡靈認耶穌基督是成了肉身來的，就是出於神的；從此你們可以認出神的靈來。凡靈不認耶穌，就不是出於神；這是那敵基督者的靈，你們從前聽見他要來，現在已經在世上了。」

Apollonius does not confess Jesus Christ come in the flesh. He does not acknowledge the incarnation. He is associated with the spirits of pagan religion, with the demon Proteus and the gods of Greece, India, and Egypt. By the Johannine test, the spirit behind the Apollonius cult is *τὸ τοῦ ἀντιχρίστου* — "the spirit of the antichrist."

阿波羅尼烏斯不承認耶穌基督道成肉身。他不承認道成肉身的教義。他與異教宗教的靈有關，與惡魔普羅透斯以及希臘、印度和埃及的諸神有關。按照約翰的試驗，阿波羅尼烏斯崇拜背後的靈是*τὸ τοῦ ἀντιχρίστου*——「敵基督的靈」。

2 Corinthians 11:13–15 — Satan as an Angel of Light:

哥林多後書**11:13–15——**撒但裝作光明的天使：

Greek (Nestle 1904): οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Translation: "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light.

Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds."

希臘文（**Nestle 1904**）：οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός...

翻譯：「那等人是假使徒，行事詭詐，裝作基督使徒的模樣。這也不足為怪，因為連撒但也裝作光明的天使。所以他的差役，若裝作仁義的差役，也不算希奇。他們的結局必然照著他們的行為。」

The verb *μετασχηματίζεται* (*metaschēmatizetai*, "disguises himself" / "transforms himself") is strikingly parallel to the shape-shifting nature of Proteus, the very demon whose apparition announced Apollonius's birth. The parallel is theologically devastating: Paul warns that Satan himself disguises his agents as ministers of light and righteousness. Apollonius, with his austere vegetarian lifestyle, his association with temples, and his reputation as a sage, fits precisely this profile — an outward appearance of divine wisdom concealing an inner allegiance to pagan spirits.

動詞*μετασχηματίζεται*（「偽裝自己」/「變化形狀」）與普羅透斯的變形本性有驚人的平行——正是這個惡魔的幻象宣告了阿波羅尼烏斯的出生。這個平行在神學上是毀滅性的：保羅警告說，撒但自己將其代理人偽裝成光明和公義的使者。阿波羅尼烏斯，以其嚴格的素食生活方式、與神廟的聯繫以及作為聖人的聲譽，恰恰符合這一形象——外在的神聖智慧表象掩蓋了內在對異教靈體的效忠。

Galatians 1:8–9 — The Anathema against Any Other Gospel:

加拉太書**1:8–9——**對任何其他福音的詛咒：

Greek (Nestle 1904): ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

Translation: "But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed [*ἀνάθεμα*, *anathema*]! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!"

希臘文（**Nestle 1904**）：ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

翻譯：「但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛（*ἀνάθεμα*）。我們已經說了，現在又說，若有人傳福音給你們，與你們所領受的不同，他就應當被咒詛！」

The cult of Apollonius, as promoted by Hierocles and others, constituted precisely this: an alternative "gospel" — not the good news of salvation through the atoning death and resurrection of Jesus Christ, but a pagan story of a wonder-worker whose "miracles" were dubious, whose "resurrection" was a dream vision, and whose teaching led not to YHWH but to the gods of the nations.

希羅克利斯和其他人所推動的阿波羅尼烏斯崇拜，正是構成了這樣的事物：一種替代的「福音」——不是透過耶穌基督贖罪之死和復活獲得救恩的好消息，而是一個異教故事，講述一位「神蹟」可疑、「復活」僅為夢中異象的奇事行者，其教導不是引向耶和華，而是引向列國的諸神。

Acts 4:12 — Salvation in No Other Name:

使徒行傳**4:12——**除祂以外，別無拯救：

Greek (Nestle 1904): καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

Translation: "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

希臘文（**Nestle 1904**）：καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

翻譯：「除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。」

This exclusive claim — salvation through the name of Jesus Christ alone — stands as the ultimate refutation of any attempt to set up a rival savior, whether Apollonius of Tyana or any other.

這一排他性的宣告——唯獨透過耶穌基督的名得救——是對任何企圖設立競爭性救主的最終駁斥，無論是推亞納的阿波羅尼烏斯還是其他任何人。

B. Apollonius as a Satanic Counterfeit / 阿波羅尼烏斯作為撒但的仿冒品

When we examine the evidence holistically, the figure of Apollonius as promoted in late antiquity fits the biblical category of false Christ with remarkable precision. Consider the following convergence of characteristics:

當我們整體審視這些證據時，晚期古代所推崇的阿波羅尼烏斯形象以驚人的精確度符合聖經中假基督的類別。考慮以下特徵的交匯：

The figure's birth was associated with a pagan, shape-shifting demon (Proteus), not with the God of Israel. His miracles were dubious, hedged with qualifications by his own biographer. No independent witnesses confirmed his wonders, unlike the multiple attested miracles of Jesus. His teaching led people toward pagan idolatry, not toward the worship of YHWH. He fulfilled no Messianic prophecy. His "resurrection" was a single disciple's dream, not a bodily appearance witnessed by hundreds. His biography

was written over 120 years after his death by a paid court writer, not by eyewitnesses who suffered and died for their testimony. His cult was deliberately promoted by pagan imperial authorities (Julia Domna and Hierocles) as a political weapon against the Church of Christ.

此人物的出生與一個異教的、變形的惡魔（普羅透斯）有關，而非與以色列的神有關。他的神蹟是可疑的，被他自己的傳記作者以限定語修飾。沒有獨立的見證人證實他的奇事，不像耶穌多方證實的神蹟。他的教導引導人們走向異教偶像崇拜，而非走向對耶和華的敬拜。他沒有應驗任何彌賽亞預言。他的「復活」只是一個門徒的夢境，而非數百人目睹的肉體顯現。他的傳記在他死後超過120年由一位受雇的宮廷作家撰寫，而非由那些為見證受苦甚至殉道的目擊者所寫。他的崇拜被異教帝國當局（尤利亞·多姆娜和希羅克利斯）故意推動，作為對抗基督教會的政治武器。

The Apostle Paul's warning in 2 Thessalonians 2:9–10 encapsulates the spiritual dynamic at work:

使徒保羅在帖撒羅尼迦後書2:9–10中的警告概括了在此運作的屬靈動態：

Greek (Nestle 1904): οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

Translation: "The one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved."

希臘文（**Nestle 1904**）：οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

翻譯：「這不法的人來，是照撒但的運動，行各樣的異能、神蹟和一切虛假的奇事，並且在那沉淪的人身上行各樣出於不義的詭詐；因他們不領受愛真理的心，使他們得救。」

The phrase *σημείοις καὶ τέρασιν ψεύδους* — "signs and wonders of falsehood" — describes precisely the quality of Apollonius's miracles: they carry the outward form of the supernatural but are rooted in falsehood (*ψεῦδος*, *pseudos*), deception (*ἀπάτη*, *apatē*), and the working (*ἐνέργεια*, *energeia*) of Satan.

σημείοις καὶ τέρασιν ψεύδους——「虛假的神蹟奇事」——精確地描述了阿波羅尼烏斯神蹟的性質：它們具有超自然的外在形式，但紮根於虛假（*ψεῦδος*）、詭詐（*ἀπάτη*）和撒但的運動（*ἐνέργεια*）。

X. CONCLUSION / 結論

The comparison between Jesus of Nazareth and Apollonius of Tyana, far from undermining the Christian faith, in fact powerfully confirms it. Every point of alleged similarity dissolves upon close examination, and the differences that remain are theologically decisive.

拿撒勒人耶穌與推亞納的阿波羅尼烏斯之間的比較，非但沒有動搖基督教信仰，反而有力地證實了它。每一個所謂的相似點在仔細考察後都消解了，而留下的差異在神學上是決定性的。

Jesus Christ is attested by multiple first-century eyewitness sources, by hostile non-Christian historians, and by a prophetic tradition stretching back millennia. He proclaimed Himself the unique Son of God, demonstrated His authority through unambiguous miracles witnessed by multitudes, died by crucifixion under Pontius Pilate (a fact confirmed by Christian, Jewish, and Roman sources alike), rose bodily from the

dead and appeared to hundreds, and founded a community that has endured across two thousand years, transforming civilizations and cultures around the globe.

耶穌基督得到了多個第一世紀目擊者來源、敵對的非基督教歷史學家以及追溯數千年的預言傳統的證實。祂宣告自己是獨一的神子，通過眾人目睹的明確神蹟展示了祂的權柄，在本丟·彼拉多手下被釘十字架而死（這一事實同時被基督教、猶太教和羅馬來源所證實），肉體從死裡復活並向數百人顯現，並建立了一個延續了兩千年的社群，改變了全球的文明和文化。

Apollonius of Tyana, by contrast, is known from a single late, unreliable, and biased source, written by a paid court author more than a century after the events described. His miracles were doubted by his own biographer. His "resurrection" was a dream. His teaching directed people not toward the God of Abraham, Isaac, and Jacob, but toward the idols of the nations. His cult was artificially manufactured as a political weapon against the true faith.

相比之下，推亞納的阿波羅尼烏斯僅為一個單一的、晚出的、不可靠且有偏見的來源所知，由一位受雇的宮廷作家在所描述事件發生一個多世紀後撰寫。他的神蹟被他自己的傳記作者所質疑。他的「復活」只是一場夢。他的教導引導人們走向的不是亞伯拉罕、以撒和雅各的神，而是列國的偶像。他的崇拜是作為對抗真正信仰的政治武器而人為製造的。

In the light of Scripture and history, Apollonius of Tyana stands as a quintessential example of the false Christs and false prophets that Jesus Himself warned would arise. He was, in the language of 2 Corinthians 11:14–15, a "servant" of the one who "disguises himself as an angel of light" — a counterfeit designed to lead humanity away from the only name under heaven by which we must be saved.

在聖經和歷史的光照下，推亞納的阿波羅尼烏斯是耶穌自己警告將會出現的假基督和假先知的典型例子。用哥林多後書11:14–15的語言來說，他是那位「裝作光明天使」者的「差役」——一個旨在引導人類遠離天下唯一我們可以靠著得救之名的仿冒品。

Jesus Christ alone is the Way, the Truth, and the Life:

唯有耶穌基督是道路、真理、生命：

Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ.

"I am the way, and the truth, and the life. No one comes to the Father except through Me." (John 14:6)

「我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。」（約翰福音14:6）

Soli Deo Gloria.

惟獨歸榮耀於神。

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